

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ يَلِدْ أَلاَّ ذَا الْقُدْرَةِ الْهَوَىٰ أَلَمْ تَحْيِ الْقِيُومَةَ لَا
تَأْتِيَنَّكَ يَسَنَةٌ وَلَا تَوُفُّدُكَ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ
ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ
يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا
شَاءَ وَبِئْسَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضِ
وَلَا يَؤُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

Allooh: There is no Allah but He, the alive, the All-Sustaining. Neither slumber overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who can intercede with Him without His permission? He knows what is before them and what is behind them. And they encompass nothing of His knowledge except what He wills. His Kursi (chair) extends over the Heavens and over the Earth, and it does not weary Him to look after them. And He is the High, the Supreme.

THE MERITS OF AYAH AL-KURSI

This is the greatest verse of the Noble Qur'an. Arabic scholars have statements testifying to its astonishing merits and blessings. It is recorded in the Musnad of Ahmad that Rasulullah (S.A.W.) has said that this verse is the most magnificent of all. According to another hadith, Rasulullah (S.A.W.) asked Sayyidna 'Ubayy ibn Ka'b: 'Which is the greatest ayah (verse) of the Qur'an?' Sayyidna 'Ubayy ibn Ka'b said: 'Ayah al-Kursi. Approvingly, Rasulullah (S.A.W.) said: 'O Abu al-Mundir, may Allaah bless you in your knowledge.'

Sayyidna Abu Dharr asked Rasulullah (S.A.W.): 'O Rasul of Allah, which is the greatest ayah (verse) of the Qur'an?' He said: 'Ayah al-Kursi'

(Ibn Kathir from Ahmad in Al-Musnad).

Sayyidna Abu Hurayrah has reported Rasulullah (S.A.W.) saying: 'There is a verse in Surah Al-Baqarah which is the Sayyidah (the Chief) of the verses of the Qur'an. The Satan leaves the house wherein it is recited.'

According to a hadith in al-Nasa'i, Rasulullah (S.A.W.) said: 'If someone recites Ayah al-Kursi after every fard salah, nothing stops him from entering Jannat except death.' It means that, immediately after death, this person will start witnessing the signs of Jannat and its comfort and tranquillity.

(Marital-Quran - Shah - English, Vol. 1 P 632C).

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